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Haeckel's philosophy, the bulk of the volume is devoted to Ostwald, the present leader of the monistic movement. A few pages in conclusion are devoted to Arthur Drews. The purpose of the series to which this volume belongs is to interpret problems from the point of view of liberalism in Christian theology. Unfortunately for the peace of mind of the disinterested reader, adverse criticism and polemic are so constantly intermingled with historical exposition that one feels as if the representatives of Monism were hardly allowed a fair chance, in spite of the liberal citations from their works. On the whole, however, a sympathetic appreciation of the religious motives in Monism marks the book. But the judgment which appears at the end is that in their zeal to be "scientific" the leaders of Monism have furnished a very superficial account of the great problems of the place and significance of man's spiritual life in the universe.

WENDLAND, JOHANNES. *Die neue Diesseitsreligion.* (Religionsgeschichtliche Volksbücher, V. Reihe, 13. Heft.) Tübingen: Mohr, 1914. 47 pages. M. o. 50.

In this pamphlet Wendland undertakes to set forth in popular form the main traits of the emotional, monistic, often rhapsodic, "religion" which finds modern expression in so many various forms. He recognizes in it a genuine and praiseworthy revival of religious interest. But he criticizes it adversely on various grounds. It is a romantic outgrowth of philosophizing, a species of poetic interpretation rather than a definite historical religion. It puts the moods of self, the aesthetic aspects of the world, the optimism of monistic idealism in the forefront rather than God and God's revelation. Yet in certain respects it is a truthful expression of genuine modern religious aspiration. It corrects the morbid pessimism of traditional theology, it gives a sense of dignity to humanity, and encourages humanistic endeavor. But it is nevertheless essentially a secondary development of culture, whereas a religion which abides asserts its primary rights over man.

SHAW, J. M. *Christianity as Religion and Life.* Edinburgh: T. and T. Clark, 1914. 99 pages. 5s.

This little volume contains four lectures delivered on the Pollok Memorial Foundation in Pine Hill Presbyterian College, Halifax, Nova Scotia. The avowed purpose of the lectures is to give reasons for maintaining the truth of the main doctrines in the orthodox plan of salvation. The tone and content are distinctly popular, and such controverted questions as are raised are summarily dealt with. The book thus represents a theological mood rather than a technical contribution. It is agreeably and clearly written.

MCDOWALL, S. A. *Evolution and the Need of Atonement.* Cambridge: University Press, 1912. xiv+155 pages. 3s.

Mr. McDowall has made an ambitious, though modest, attempt to restate the Anselmic doctrine of atonement for the modern Christian by uniting it with the doctrine of evolution. He has followed lines of thought differing considerably from those laid down by others who have made the same attempt. Beginning the study of human life from the biological aspect he recalls the four essential factors of evolutionary growth—variability, heredity, overcrowding, and apparent impossibility of retrogression. Evolution is described as "adaptation to environment." Environment includes all factors

which can influence the organism. The organism makes a continual effort to reach equilibrium with its environment but complicates the task by making as it advances fresh conditions for itself and other organisms. This is especially manifest in the highest organisms, which never reach stable conditions. Free-will and spirituality finally appear and are to be interpreted as the response to a spiritual environment. The author finds the force outworking in this evolution to be an inward energy, the equivalent of Bergson's *vital impulse*, but which he claims to have arrived at independently of Bergson. This vital impulse or divine unrest produces this continued responsiveness to environmental conditions. In the highest scale of evolution self-consciousness emerges.

At this point is discovered a constant warfare between two principles which are named *katabolism* and *anabolism*, the former representing the degradation or dissipation of energy and the latter representing the resistance by the creative vital impulse. These furnish the basis for pessimism and optimism, respectively. By katabolism the individual is conquered, but by anabolism the race is preserved. Hereby, indetermination, or the negative side of free-will, is reached. This indetermination becomes a voluntary striving for self-realization, and so personality or the spiritual man is attained. Here is the basis of the possibility of sin—the katabolic tendency may be submitted to, and the result of the compromise is death. Man may choose not to progress. He may remain unspiritual. The fundamental nature of sin is found in the voluntary identification with the forces that rule matter and produce death. In this positiveness of the character of sin the author thinks he goes beyond and corrects the well-known views of Tennant on sin. Sin is the voluntary misuse of the experience of the race in its discovery of the way of improvement. Thus far for the evolutionary view of sin.

When we turn to the other side of the discussion, the relation of atonement to sin, we find the author much less suggestive and too intent on preserving an inherited doctrine of atonement without doing much to show what atonement is or how it is accomplished. A brief review of Christian thought on the subject is given. Moberly, Lofthouse, and Hitchcock among recent writers receive special attention. The author sees that his great difficulty is to unite the physical and the ethical. The two chapters on the consequences of sin and the atonement attempt the task. Sin is inherent in the race. Freedom exists in individuals. For the race there are consequences of sin, for the individuals, punishment. By rejecting the ideal that is implicit in the miracle of life (teleological, vital impulse) the individual falls out of sympathy with God and may wander forever from him. The reunion can be only through an act of his own will, but through positive evil this is now impossible. The whole race is forever alienated. Yet there is a reunion accomplished by Christ. How? The only answer we really get is substantially: "The death of Christ is an historic fact: its significance is accepted by all Christian peoples: in some manner it reconciles man with God. For us this is enough." In other words, in the end the author falls back on dogma. The individual is saved by entering into Christ's death in a spiritual manner and thus accepting the underlying altruism of the universe. In some future state those who never heard of Christ may do this.

The weakness of the second part of the book lies in the failure to rise above the metaphysical presuppositions of inherited dogma and face the question of atonement in a squarely historical manner.